SERMONS AND SERVICES IN THE CHURCHES.

"The Gospel of Good Cheer," by the Reverend E. G. Spencer-The Reverend J. F. Cannon on the Sacrifices of Cain and Abel-The Reverend Doctor B. H. Charles on "The Crown of Glory"-"What Does the Christian Owe the World?" by the Reverend Doctor M. A. Matthews of Jackson, Tenn.-The Reverend James McAllister on "God's Care for His Own"-Rabbi Leon Harrison on "The Reign of Law"-What Christ Says About the Judgment," by the Reverend Doctor W. J. McKittrick.

DIFFERENCE IN SACRIFICES MADE BY CAIN AND ABEL

terday merning at Grand Avenue Preshe-terian Church about the difference between the sacrifice offered by Cain and that pre-cepted by his brother Abel. He took for his nted by his brother Abel. He took for text, Genesis iv, 4-5; "And the Lord had rein and his offering he had not respect." He said in part:

To the casual render it seems natural

To the cusual reader it seems natural and appropriate that Cain, who was a tiller of the soil, should bring an offering to the Lord of the fruit of the field, white abel, who was a keeper of sheep, should bring of the firstlings of his flock. But the Lord had respect unto the one, while he rejected the other.

"Why that discrimination? It was not because of any natural difference between the two men. Both were children of fallen narents, and the heirs of a sinful nature. Nor was it due to a purely arbitrary choice on the part of God. He is no Tespecter of persons." He is "the same Lord over all." Why, then, did he not show the same repect unto both of these early worshipers and their offerings." Printle to the Helprews.

and their offerings?

"The writer of the Epistle to the Hebrews gives the answer: 'By faith,' he says, 'Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his

offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his zifts.

"The first ground of difference was that Abel presented his in unbelief. Now, faith implies a revelation. All true religious faith must have some divine word upon which it rests some word of instruction by which it is guided; some promise to which it felions or some commandment to which it bews. There must be something to believe before there can be any true, intelligent belief.

"God had given a revelation of his grace to our first parents after their fall. In connection with this revelation be had instructed them how to worship. He had ordained animal sacrifices as the proper mode of worship—that which expressed the true relation between him and his creatures, which made suitable acknowledgment of his claims and of their need as guilty sinners. Abel accepted this revelation and conformed his worship to it. He approached God in the way of his own appointment, in humble trust and obedience to his revealed will. 'all ignored the revelation and brought an offering not of God's appointment, but of his own choosing. He was the first rationalist in history—the first to set aside the light of revelation for the light of reason. He was the first value allert in history—the first to set aside the light of revelation for the light of reason. He was the first value offering was rejected. It was a 'vain oblation,' for, as Jesus said, 'In vain do they worship me, teaching for doctrine the commandments of men."

"As there was a difference in the spirit of the worshipers, so there was a difference between their offerings. Abel's was 'n more excellent ascrifice than Cain's'; that is, it was more complete; it more fully met the demands of the case. That which maie it more excellent sacrifice than Cain's'; that is, it was more complete; it more fully met the demands of the case. That which maie it more excellent sacrifice than Cain's'; that is, it was more complete; the more passion,' and unti

But Cain ignored the awful fact of sin. "But Cain ignored the awful fact of sin. He refused to take the place of a sinner, or to acknowledge his need of atonement and pardon. He took ground which can only so occupied by an innocent creature. He presented an incomplete offering. Hence, he and his offering were rejected. He went down from the place of worship with sufficient processes and unrest in his cullt upon his conscience and unrest in his agreement of the can only an agreement of the can only agreement of the can only an agreement of the can only agreement of the can onl went down from the place of worship with gullt upon his conscience and unrest in his heart. The difference between the two is the same that Christ indicates between the Pharisee and the Publican, who went up to the temple to pray. The Pharisee stood before God as one who was rightcous—a false character. He told of his virtues and coul works: he made no confession of sin; he offered no prayer for pardon. Hence, his worship was vain. The Publican, standing afar off, in conscious unworthiness, made confession of his sin and cried for mercy. His prayer was heard, and he wont down to his house justified.

"The same difference divides the world to-day, and distinguishes the false wershipers from the true. Jesus is 'the lamb of God that taketh away the sin of the world. His is 'the propultation for our sins, and not for ours only, but also for the whole world. His atoning sacrifice is the hasis of all true worship. Through it alone can we guilty sinners approach a holy God with acceptance. Ignore that sacrifice and

can we guilty sinners approach a holy God with acceptance. Ignore that sacrifice and you offer the worship of Cain. Draw near to God through it, and you are accepted with righteous Abel."

CHEERFULNESS A DUTY OF EVERY CHRISTIAN.

"The Gospel of Good Cheer" was the subject of the sermon delivered yesterday morning at the Church of the Unity by the rastor, the Reverend E. G. Spencer. He took for his text the words: "Be of good cheer."—John xvi, 33. In part he said: "Jesus of Nazareth, like all the great spirits of the race, is exposed to the misjudgment and misrepresentation of his friends. He has been studied and explained by men who were imperfectly equipped for task so momentous, and who were discualified by nature for finding the real sources of his power. The church has grown up in his name to embody principles sources of his power. The church has grown up in his name to embody principles repugnant to his nature, and to assert claims which he would have been the first to denounce and disprove. The Christ of the church is not the Jesus of history, he has none of the sweetness and simplicity of the man of Galilee, and he falls short of the Galilean's self-identification with mankind. In nothing does the difference appear so pianly as in the respective attitudes of the real and the unreal Jesus toward the terrestrial life and fortunes of mankind. The teaching and example of Jesus coincide with the actual disclosures of experience. His is the one clear, authoritative voice rising above the universal Babel of confused thought and meaningless speech to proclaim the essential truth in regard to man and his relations. He does not speak to humanity so much as he speaks out of it, uttering the things that actually are, in the mood which those glorious actualities compel. He detects no loathsome blight upon the face of life, he discovers no corrosive canker at its core. He discovers no corrosive canker at its core. He discovers and splendor of God's gifts to the humblest and remotest of his creatures. It is by his optimistic views of man's nature, by his sweet and cheerful vanity of life and of uterance, and by his effort to win man to this sunny, optimistic faith in himself that Jesus takes rank as first amongst the great letters and teachers of mankind.

"The cheerful, stimulating message of Jesus is the message of human life to itself. No man can err in accepting it as authoritative and final, and none can fail to find life more palatable for that acceptance, his powers more correspondent to the powers of life equal to the constantly and in general the problem which religion must help us to solve—how to make the powers of life equal to the constantly augmented demands upon them; how to encounter the care, the sordiliness, the draigery, the spiritual squalor of our common, daily contacts, activities, and fellowships, and work

impaired.

"The moral and spiritual precepts of Jesus are engendered of his sweet and pervasive optimism, and they are saturated with the cheerful essence of his faith. The sublime teacher comes to us all aglow with the vim and ardor of the life which he has in common with us, and uncloaks for us the error of our unfaith. This life of ours, he says, is inconceivably large and resourceful, and it flourishes in the atmosphere of hope. It is by hope that we must take held upon the things that are yet below its horizon. Hope is their foregleam, our first knowledge of their nature, our necessary foretaste of their nature. We thrive not in the chill, death-dealing darkness, but in the warm,

the Reverend E. G. Spencer—The the Sacrifices of Cain and Abel—The less on "The Crown of Glory"—we the World?" by the Reverend ackson, Tenn.—The Reverend James for His Own"—Rabbi Leon Harrison that Christ Says About the Judg tor W. J. McKittrick.

Vinitable lent Land and the Judg tor W. J. McKittrick.

Vinitable lent That heave of yours is a foliage of the land the same of the land the same of the land the land the same of the land the same of the land the land the same of the land the land the land the land the same is true, by analogy, of the same of the land the land the same is true, by analogy of the same hours and the same is true, by analogy of the same hours and and the vicial force will diminish, Subject it to "The same is true, by analogy of the same hours and summarized in the land the same is true, by analogy of the same hours and summarized in the land the same is true, by analogy of the same hours and summarized in the land the same is true, by analogy of the same of being hy whose self-diffusion all exposition, increases his obligations and the same is true, by analogy of the spirit same in the land the same in the land the same is true, by analogy of the same hours and summarized in the land the same of the land the land the land the same of the land the land

the jungle of the world's misery and crime. Cheerfulness in any or all of these cases may well retreat before overwhelming odds. "But it is just here, where cheerfulness is most meded, that the duty is most clear; here where life is most heavily laden that the vitalizing effects of cheerfulness might be most signally displayed; here where the divine in man is uppermost, and is absorbed in a love and labor that attest his divinity, that he needs must wear the outward glory of the inward celestial light. Where the hurden is heaviest there is most need of strength to sustain it, and, if cheerfulness is a source of strength, then those who are the most cheerful are the most sane. In any event, nothing but disaster can result from attaching the heavy drag of despondency to the charlot of life, which is already straining and creaking under its load. Let us once firmly grasp the fact that life exists, and is organized in anticipation of the worst that may befall it; that it has resources equal to the severest strain that may be put upon it; that we may bring those resources to beer in any crisis if we will, and alming the forces that are gathering for our defeat. We shall not weaken ourselves by doubt or despondency, but we shall so trust in the promise and power of the life that is within us, as to wear a heart of hope and courage while that life is in formative process, knowing that it will abundantly warm and cheer us as we prize it for the cheer it bestows."

CROWN OF GLORY THAT

appear, we shall receive a crown of glory that fadeth not away." In part, he said:
"It is very remarkable under how many names the Lord Jesus is revealed to us. The truth is, it is impossible for man to have a full revelation of God under any one name. Hence, he has revealed himself to man under 104 different names and words, each giving some peculiar attribute or phase of his character.

"In his text he is called a shepherd, Most

men know something of the office of a shep-herd. In short a snepherd is a man who has charge of a flock. He also must find pasture for the sheep. Again he must have a care for the feeble or cripple and for the young. He must provide a place of snight for them.

herd, In short a snepherd is a man who has charge of a flock. He also must find pusture for the sheep. Again he must have a care for the feeble or cripple and for the young. He must provide a place of salety for them.

"In the flist place Christ is our shepherd, in leading, feeding, preserving and healing us. Secondly, he s our shepherd in sacrificing his life for us,

"When he appears ye shall receive a crown as a reward. And it is not a crown of laurel, or olive, or parsiey, or pine that will scon fade. But it is a crown of giory that fadeth not away.

"A crown of giory! What is that? Can any of us understand what tais crown of giory is? I fear not. It is beyond our comprehencion. The heart of man cannot felly grasp all that glory which is in store for us. It is not to be simply glory. That would be enough, methinks. But it is to be the height of glory—the exceliency thereof. That which is supreme, or above all others, is crowned because of its superiority.

"Now, we are not to receive simply glory, but we are to have a crown of glory. James calls it a crown of ilfe. It is that which is more to be vained as life than all others. It is eternal life at the right hand or God. It is the sum of all happiness, of all peace, of all joy, of all blersedness. It is the full fruition of everything that the heart of man can possibly desire.

"And, then, how it adds to this glory, that it fades not away. When Cardinal Woolsey attained almost to the highest position of human glory in his day, in an hour he saw it fade away and himself in disgrace, shamefully neglected. When that Roman General, by his victories, had a triumph decreed him by the Senate, he was sitting in his chariot, with a long train of captives and munitions of war, and standards captured from the enemy, and the whole city of Rome had turned out to see this splendid pageant, maidens and mattons filled the windows and roofs of the houses; the shouts of the populace greeting his ears, with hands of muste and flags flying, so excited one of his aids at the gl

WHAT DOES THE CHRISTIAN OWE TO THE WORLD?

REPUBLIC SPECIAL

Jackson, Tenn., Nov. 25.—The Reverend Doctor M. A. Matthews, paster of the First Methodist Church, spoke this morning on "What Does the Christian Owe the World?" taking his text from Matt. xxii. 49: "On two commandments hang all the law." He said, in part:

"The question to be answered by this sermon involves the law of duty. The law can fully be comprehended in the answer mon involves the law of duly. Lie has can fully be comprehended in the answer to the question, 'What is a Christian?' A Christiate? No. A disciple of Christ? No. A churchman? No. A Christian is an accountable, responsible person, plus Jesus Christ. The human and the divine natures in one person, forming the one person, known of all men, as the Christian. Who are Christians? All accountable, responsible persons who accept Christ and have imparted to them his divine nature. Not those who intellectually accept him, but those whose spiritual natures are the direct creation of Jegus Christ and whose dynamics are the propelling force of a divine character. Now, what does this new nature or creature owe the world? He is not of the world, but in it, and, therefore, duty demands of him the pagment of a connectional debt. You will notice that it is not a contractional debt. He does not owe the world for values received, for his obliga-

terest of justice, good morals, pure homes and a righteous republic.

"EXECUTIVE DUTY—The business of the citizen is government defending. Every citizen should be an executive officer. Defend the legally constituted officers of the land. Stand with them in danger and assist in the enforcement of law. An unenforced law is a menace to government and an inventive to lawlessness. Every Christian is a high sheriff and a divinely ordained policeman. It is his business to enforce the laws of the land, keep the peace and establish the order of a Christian republic. No citizen can be excussed on the plea that we have officers. The citizen is a patriot and that should make him first in the enforcement of his country's laws. The South has suffered in consequence of our lax enforcement of law. Put pure, courageous men in office, backed by a loval, faithful, courageous Christian constituency and every law will become a rule of action perfectly obeyed.

"DUTY OF ACTIVITY—The business of the citizen is government promoting and enlarging. The distinguishing characteristic of a Christian should be activity, activity, activity in every department of government and in the discharge of every duty. He who sieeps and leaves his government to the mangement of thieves is a knave and a traito who ought to be shot.

"DUTY OF PERSONAL RIGHTEOUS—The ment perfection. The work of government reformation is best accomplished in personal regeneration. Personal salvation and refermation mean a pure society and a clean world. Every man owes it to the world to be clean, pure and righteous. He does the greatest number who accepts Christ and becomes personally righteous, honest, truthful and honorable. Let one keep both commandments, and he will thereby discharge every duty to God and man. The millennium will dawn and law will become the song of all nations."

WHAT CHRIST SAYS ABOUT THE JUDGMENT.

The Reverend W. J. McKittrick, pastor of The Reverend W. J. McKittaka, passon in the First Presbyterian Church, spoke yes-terday morning on "What Christ Says About the Judgment," taking his text from About the Judgment," taking his text from John viii, 15: "I judge no man," and John ix, 39, "For judgment came I into this world." He said, in part:
"The divine judgment is not arbitrary.

"The divine judgment is not arbitrary, but is based on spiritual law, and finds its sanction in the very constitution of both God and man. It is the verdict which life passes upon itself. It does not wait for the end of the world, but sings its cheering songs, or explodes its flerce with above our heads from eradle to grave. It is not a postponement; neither is it such a mystery that we must leave it among the unsolvable riddles of God and his universe. The determining principle of it is plain matter of fact.

able riddles of God and his universe. The determining principle of it is plain matter of fact.

"Christ himself tells us who is judge and what is judgment. There is an apparent contradiction in our Lord's words on this subject in John viii, is. He says: I judge no man. In John ix, 39, he says: For judgment came I into 'his world.' These seem to be contrary statements, but are not is. The supreme purpose of Christ's life and work was to save men: not to condemn them, but to rescue them; not to push them down, but to lift them up. But in the accomplishment of this he became their judge. His truth became their judge. Their acceptance or rejection of the revelation drew lines among them. When life was presented to them and they did not lay hold of it, the judgment of death was passed upon themanot by a decree like that of an Oriental potentate, but by the spiritual necessities of the situation, it was not a judgment running down upon them from an infinite distance, or from one world over into another, but one that mer them where they stood, and set up its tribunals on the green grass around their feet. Christ was their redemption. There was an appeal to the reason, to the conscience and to the will. And when they turned away from this, not only the heaven, but the carth, was dark around them, for they had put under their feet all that Christ wanted to put into their lives. So it is still. Christ is our judge—not after we die, but before we die—now, here, yesterday, always, whenever his truth meets ur, whenever it is whispered or thundered at us, in the church or out of it, from books or from pulpits; when Christlike chariles are calling to us; when Christlike sacrifices are inviting us to their altars; when dust is gatherlog on the covers of the family Bible; when our Savior is walking along the street, and we are too busy to stop and shake hands with him; when he stands at our doors and knocks, with trailing clouds of giory behind him, and we bar the goor and is the mister them seem them. at our doors and knocks, with trailing clouds of glory behind him, and we har the door and let him stand there, all the night through, all the life there—this is our judg-

clouds of glory behind him, and we har the door and let him stand there, all the night through, all the life there—this is our judgment.

"We find, also, in this judgment, an educational element. Our training fixes our characters. Our comradeships are woven into us. Habit becomes nature. The world of thought, or feeling, or action, in which we have been brought up becomes our only world. Any other world is foreign; and we, ushered into it, would be strangers in a strange land. A fish is used to the water. It was born in it, swims in it, lives in it. The water fits the fish and the fish lits the water. The trout is a citizen of the brook, the whale is a citizen of the sea. Let the brook run dry, let the sea sink away, and trout and whale, cast upon another world, a world of dry land, gasp and die. They were not educated for the dry land. Their organs had not been formed and developed for it. There was life all around them, the banks sunny with flowers, the air tinkling with music; but it was a life into which they could not enter—not because somehody was shutting them out from it, but because they were not prepared for it. The fish could not help living in the water. It was the one world that was given to it. But we have choice of worlds. We make them. We build them up around us. We sit down in them and stay in them, stretch ourselves out under their trees, and give ourselves over to their laws and governments. They are ours and we are theirs. Our tongues speak their language. Our hands do their work. Sometimes a stranger star heaves into sight in the far-off heavens, and we gaze at it for a moment in wonder and admiration and then go back to our world. For this is the only world we know. We have coaxed or beaten our spiritual organs into shape for just this one year. It may be a world of passion, or pride, or greed, or frivolity, or any of the colors with which selfishness palnts itself. But whatever it is, it has flooded litself into us and filled us with itself as a jar of water fills a sponge. But the water

sicker. We are dying. We are dead. Nowe are alive, awake in another world!
Where small we go? To our own places.
What shall we be? That for which we
have educated ourselves. That into which
our lives have fixed as. If we have never
become noquainted with heaven here, we
won't care for it there. If we have never
sat at Goo's feet in this world, we won't
want to do so in the other world. If that
which is earthly and perishable, or that
which is earthly and perishable, or that
which is unrighteous and shifth is our paradise now, that other paradise at God's right
hand, that heaven which is eternal commatinton with him, would be to us an alien
and meaningless thing, without coherence or
really. Fellowship with God cannot be
force i upon us.

"We see no remon to suppose that death
works any ethical or spiritual miracle upon
a man. It does not become us to be dogmatic as to God's treatment of souls in
the after life. We must not reason from
what we do not know. But we do know
that freedom of will is characteristic of
man, and that he will carry it with him as
long as he is man. And we do know that
God, in this world, makes Godlike men by
the growth of God Bleeners within them,
and not hy any heaven's magic worked upon them from without. And we do know
that evil is weighted with an awind onenward gravitation. And we do know that
character crystallines before our very eye
and in our own families. And, knowing
these things, it is not rashness to say that
our futures are within us; that our perditions are being hemmered together in our
own saols and that our heavens, instead of
being suddenly spr ad about our feet like a
liciture from the Arrakion Nights, will be a
larger and fuller inflow upon our lives of
the God whom we have served and followed
here below. The man who has no music
he his soul would not be turilled into rapture by the gravitation had not perfect like a
liciture from the Arrakion Nights, will be a
larger and fuller inflow upon our lives of
the God would not be attracted toward it,
would

all the point and pageantry of a beautiful vision.

"In the next place let us look for a moment at the womberful judgment scenes in the twenty-fifth chapter of Matthew; Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me; Inasmuch as yedid it not to one of the least of these, ye did it not to me; And these shall go away into evariasting punishment, but the righteous into life eternat."

of the least of these, ye did it not to me';
'And these shall go away into everlasting punishment, but the righteous into life eternal!

"We are not discussing the subject of punishment—what it is or where it is or how it is—but only looking for the standard of Christ's judgment. Was it determined by the things which men did or did not? Was eternal destiny fixed by the cup of water, the visit to the sick, the deeds of charity and merce? No: but by the character out of which these things flowered. In which these things had become a moral habit. The judgment was colored by the everyday life, it was settled by what men were. What they believed was not mentlened by Christ, it being taken for granted that what they believed amounted to nothing unless it was incorporated in what they became.

"The developed, solidified spiritual state was the chief factor in the judgment. We cannot gain the approbation of God by a round of duties unless there is that within us which makes the duty a joyful expression of life—a pure, resounding note from the overmastering music of a soul. Moving through this chapter, over and shove all, is Christ, himself. The kindly deed is done from an inspiration that comes from him. The kindly deed is refused by a heart that has turned away from him. The ministrations of love spring from love; and the love leaps from life, and the life is received to from God. It is service or selfishness, rounded into endearing, characteristic and perpetual melive; that is the groundwork of our judgment both here and hereafter. It is what we are doing with Christ, it is what we are doing with Christ, it is what we are doing with character. It is what we are doing with character. It is what we are doing with character. It is what we are doing with the Christ who makes the character. It is what we are doing with the Christ who makes the character. It is what we are doing with the Christ who makes the character, a new word, a new fielth, a new hole, a new hole, a new life, heaven in earth, earth swallowed up in heav

RABBI HARRISON ON "THE REIGN OF LAW."

"The Reign of Law" was the subject of the discourse delivered by Rabbi Leon Harrison before Temple Israel yesterday morning. He said, in part:

"I am to preach to you this morning a sermon upon a majestic theme, and have taken as my text a recent book by a writer of the day. The theme and the book are both entitled 'The Reign of Law,' and it is dominates alike the universe and its crea-tures that I am to dwell.

"I essay this task feeling that moral fiction, whether in the Bible or out of the Bible, may hold in solution much precious truth. It was indeed, in fiction and songs that the story tellows of the story tellows of

Bible, may hold in solution much precious truth. It was, indeed, in liction and songs that the story-tellers of old chanted to the Hebrew tribes and the Grecians their high metsages of patriotism, heroism and plety. The greatest prophets of mankind have ever taught in parable.

"And now to-day we turn to a work, as our point of departure, that considers not Biblicial science, but physical science as the dramatic element, shattering idols and ideals, we behold the unituored mind of a typical country lad, on whom this light has dawned, opposing to miracle, creed and special prayer this unitures of reign of law.

"How this battle went on in an earnest, homely son of the soil we are told in melodious sentences, with a cloying sweetness of diction, and with a richness of circumstance that almost dwarf the stem in the setting. We are told the story in a book with more scenery than action, a story that is concluded but not completed, a mere episode whose threads at the end are loosely tied together and by no means woren into a logical and necessary conclusion.

"In this story, indeed, as in many an-

woven into a logical and necessary conclusion.

"In this story, indeed, as in many another, the three dramatis personae are not named, do not speak, and yet, like the Fates in the old Grecian tragedy, dominate both incidents and character. They are Heredity, Environment and the Zengest or Spirit of the Times. Here we have a lad whom his grandfather's lerce spirit of independence, overleaping a generation, seizes and musters, rile, the stern old ploneer, driven out of the church because his home and heart were open to preachers of every sect, had built his own church for all time in the wilderness, a church where thought and utterance should be free as air. Through more than sixty years this flery.

whom we call Creator, God, our Father. So that his reign is the reign of law. He himself is author of the law that we should seek him. We obey and our seekings are our relizions.

'In a word, the outcome of all this fermentation is the following relizious standpoint of the here: 'I believe,' he declares, what is best thought of our own age thinks of God, in the light of man's whole gast and of our greater present knowledge of the laws of this universe.' And lo! this is all. 'It needs no specter from the grave to tell us that.' We might ery again.

'Is it for this amessry wrought so powerfully on surgly youth, for this heat time-spirit fermented in this busy brein, for this he atruggled so bitterly, so pathetically with his immediate environment, with the simple, plous parents whose hearts were knoken by his expulsion from church and college, who could not understand him, whose sufferings were worse train his, unredeemed as they werfe by high purpose, or any understanding of their meaning.' It was for this shallow science that became doubt, this doubt that darkened into despair; for this inermically hopeicasess of a man whose soul for him any procepted form of religion. He, foresorth had outgrown them of the religion to a smattering caucht un in leisure, of modern books on evolution worlds, because of one year in the libbe college, because of one year in the libbe college, because of the process of the reign of the churches. If this is true, the end of the churches and surcertition means the end of the churches. If this is true, the end of the church and brought forth a ridical and education means the end of the churches. If this is true, the end of the church and brought and out of the process and surcertition means the end of the churches and surcertition means the end of the churches and surcertition means the end of the church and brought and out of the process of the same of the pupulation of meaning the pointed aut, the whole Unitarian church, by its recipied aut, the whole Unitarian church, by its residen

means law.

"I, for one, know, speaking for many, that law does not exclude religion, science and reason. We, as Israelites, have ever iminimized as part of our historical mission, that not theology is the main thing, but a pure and reasonable religion, a religion which men passionately love without much care for theology, as we may love flowers, though indifferent to botany; as we may marvel at the stars, though the science of Kepler and Gallieo be to us a thing unheard of and unknown.

"We entirone soul above system, mind above matter, above all else the efernal reason that makes for the eternal right. The light that flows hence into our finite minds cannot lead away from its source in the infinite mind."

ALL THINGS WORK TOGETHER FOR GOOD.

The Reverend James McAllister, paster of

the deterrend James McAllister, paster of the Contral Christian Church, spoke yester-day morning on "God's Care for His Own," taking his text from Romans viii, 28, "And we know that all things work together for good to them that love God, to them who are called according to his purpose," He said in part: "In the incomparable thirteenth chapter

of Paul's letter to the Corinthian Church, there is a charming description of that class of Christians referred to in our text, who love God and are the called according to his purpose. Of this class alone it may be said—'all things work together for good.' Love is the pivotal point of the text around which the other great truths center. On the threshold of this mighty Scripture has been fought one of the great theologocal battles of the ages—Calvinism on God."

Burington 2 GREAT **J** TRAINS

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9:00 a. m.

DAILY.

the one side and Armenianism on the other. the one side and Armenlanism on the other, the first declaring that God's elect alone are the called according to his eternal purpose. It is argued that the inflaite God, who knows all things from the beginning to the end shapes the course of every life. Armenlanism stands for the fullest freedom of the human will in its choice between right and wrong. "The extreme of the first view reduces man to a mere machine, acted upon by an

man to a mere machine, acted upon by an infinite power; while the danger of the citier is that it places a loving and wise God in the attitude of a mere spectator in the affairs of his children. "Between these two extremes is found the path of safety in the fact that we are

under the reign of a divine law operated by love, in which both the freedom of the human will and the wiselem of God are hap-pily combined in solving the problem of read's dection.

human will and the wissiom of God are happilly combined in solving the problem of man's destiny.

"All things-presperity, adversity, victory or defeat-work together for good and in some definite way contribute to the sum total of Christian manhood. In this sweeping summary even sin is not excluded, as its presence pute on the alert every moral quality of the soul to overcome its power.

"All things work. There is a ceaseless activity all about us. Every incident in me life of the Christian is fraught with divinest meaning. With our limited vision and at close range we do not understand the full meaning of the common experiences through which we pass. Time is a great factor in developing the acts of an individual or a nation. Many tourists in visiting St. Peter's at Rome climb the stairway to view at close range one of the world's renowned paintings that adorns the celling of the dome. Imagine their disappointment when all they see is a series of paint daubs. But when they descend to the pavement below and look up through 90 feet of space, this same painting resolves itself into a band of angels, an exquisite piece of art, prized as one of the world's mastepieces.

"If the Pligrim Fathers, in the midst of their toil and suffering, could have looked far enough into the future to see the farreaching results of the immortal work they were then doing, how gladly every sacrifice would have been made and every hardship endured. As it was, no doubt at times they raised the question, does all this sacrifice pay?

"So, in the Christian life and the work of

they raised the question, does all this sac-rifice pay?

"So, in the Christian life and the work of the church, we cannot afford to view the results of our efforts at close range. It is enough to know that God is with us, and the seed planted by many waters will in the coming days ripen into golden grain.

"All things work together for good. Uni-ty is the divine ideal of strength and beau-ty. Life, at best, is a checkered career, a mingled scene of joy and sorrow, of pros-perity and adversity. No single victory, however brilliant, can cover the larger however brilliant, can cover the larger period of a lifetime, nor does a single de-feat, however complete, mean ultimate disaster. But, like a mirror, life is broken into a thousand fragments, each reflecting some purpose. It requires the power of ar infinite God to bring these fragments to

gether.
"There is little value or beauty in a hear of small stones. It is only when the skilled mind and trained hand of the master-worker arranges these little stones into the beautiful design of the mosaic that we

city which resulted in the collection of a handsome sum.

The dedication proper was in the form of a prayer delivered by the pastor the Reverend Doctor Niccolls, in which he gave thanks for the bounteous blessings bestowed upon his people from the founding of the caurch in 1838, and asked a continuance of divine blessing and approval upon the work.

Doctor Dickey's Sermon. Following the dedicatory prayer the congregation joined in singing the anthem "Lift up your heads! O ye gates!" and yere dismissed with a benediction from the paster.

"Lift up your heads! O ye gates!" and were dismissed with a benediction from the pastor.

The Reverend Doctor Dickey chose as his text for the dedicatory sermon: Mathew xil. 6, "But I say unto you that in this place is one greater than the temple." He said, in part:

"Christ asserts his own superiority with frankness and with positiveness and with positiveness and with kingly dignity. Christ bodly claims to be divine. No man would dare to declate himself greater than the temple of God. Christ very soon shows this spirit of self-assertion. He was meek and lowly; he willingly humbled himself to accomplish his work of grace for men, but frequently, whenever occasion required it, Christ proclaimed his superiority in terms not to be misunderstood. When a haughty judge took advantage of his authority to assert his power to deliver or destroy. Christ, conscious of his own superiority, said defiantly. Thou hast no power that I do not give; God's angels stand ready to do my hidding.' And so here, in his controversy with his persistent enemies, regarding the sanctity of the Sabbath and the sacredness of the temple, Christ declares himself to be the Lord of the Sabbath and greater than the holy temple.

"Assembled in this beautiful temple which you have come to dedicate to your Lord and master, for his praise and worship, I thought it might be fitting to meditate upon the possiple meaning of these confident words of Christ and consider briefly Christ's claim to superiority. He that may claim to be greater than the temple must be the service of the greater Lord. This superiority of Christ is impressively suggested by the imposing ceremonies and thrilling incidents connected with the completion and dedication of Solomon's temple. David, the disappointed warrior, was allowed to build the house of God because his handwere red with blood. But David feli asleep singing the very song of triumph which Solomon announced as the psaim of dedication.

"Solomon, pleased that he who was greater than the temple would make the

build the house of God because his hands were red with blood. But David feit asleep singing the very song of triumph which Solomon announced as the psalm of dedication.

"Solomon, pleased that he who was greater than the temple would make the finished temple availing by his gracious presence, that he would light it with forgiveness and make it the refuge of poor sinners; that he would fill it with forgiveness and make it the refuge of poor sinners; that he would fill it with consoliations when his people were put to their worst before their enemies, that when the heavens were shut up he would make this house the pledge of rain; that when pestilence and sickness discouraged the people his house would be the piedge of deliverance and healing; that in war and in captivity and in every time of trouble the temple, of itself of no avail, might be made availing by the presence of the greater Lord for whose glory it was builded. When Solomon has made an end of praying, the fire came down from benven and the glory of the Lord filled the house, and the priests could not exter into the house of the Lord because the glory of the Lord had filled the Lord's house. How forcibly these thrilling incidents connected with the dedication of the first temple emphasize the superiority of the Lord of the temple. "These reflections lead us to observe the proprieties that should prevail in the service of God's house. The highest object to be attained should be the truth as it is set forth in the person and instruction of the master who makes the temple subservient to himself. This chief purpose of worshipris too frequently overlooked in our regard for other things. The connectis of worshipris are given prominence. The Lord of the temple is worthy of the best that we can bring for the things. The conceits of worshipris are given prominence. The Lord of the temple is worthy of the best that we can bring for the master's praise, and not for the one for the master's praise, and not for the one for the master's praise, and not for the one f

Evening Services.

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Services in the evening, which were practically a continuation of the exercises of the morning, were participated in by another large congregation—by ministers of five denominations. The music programmy was more claborate than that of the morning including five anthems and two hymns.

ing, including five anthems and two hymns.

Addresses were made by the Reverend J. W. McKittrick of the First Presbyterian Church; the Reverend W. W. Boyd, D. D., of the Second Baptist Church; the Reverend C. H. Patton, D. D., of the First Congregational Church; the Reverend M. Rhodes, D. D., of St. Mark's Lutheran Church.

Brief talks were also given by the Reverend John F. Cannon of the Grand Avenue Presbyterian Church; the Reverend Doctor James W. Lee, presiding eider of the M. E. Church, South, and Reverend Doctor Daniel Dorchester of the Lindell Avenue M. E. Church.

M. E. Church, South, and Reverend Doctor-Daniel Dorchester of the Lindell Avenus M. E. Church.

The church was seen to best advantage at night; and its architects and builders were the recipients of much praise. As it stands the new church represents a cash outlay of \$20.000. It is the third handsoms edifice erected by the Second Presbyterian congregation within the last sixty years.

LABOR LEADERS FROM LONDON.

Peter Curran and John Weir Will Attend Louisville Convention.

New York, Nov. 25 .- The Cunarder Campania, which arrived in quarantine Saturday evening, came to her dock early this morning. She had a rough passage, experiencing gales and squalls almost all the way across.

way across.

Among those who arrived on the steamer were Peter Curran, chairman of the General Federation of Unions of Great Britain, and John Weir. They came here as delegates to a labor convention at Louisville.

CASTORIA For Infants and Children. The Kind You Have Always Beught Bears the Signature of Charlet Witches

CHURCH IS DEDICATED New Edifice on Taylor Avenue Turned Over to Congregation.

SECOND PRESBYTERIAN



CEREMONY WAS SIMPLE

Prayer by Doctor Niccolls and Sermon by Doctor Charles Dickey.



The dedication of the new Second Pres- | ing Committee, and to the Board of Trus-

tees by the elders.

In the course of the singing of the hymn,
"Founded on Thee." the Building Committee, headed by Chairman George H.
Shields, and the trustees, led by President
William H. Thompson, took seats on the
left-hand side of the pulpit, while the cloers moved forward and occupied seats to the right. In the pulpit were the Rev-erend Doctor Dickey, the Reverend Doctor Niccolls and the Reverend Doctor Robert Farris, stated clerk of the Southern Gen-

eral Assembly.

In behalf of the Building Committee Chairman Shields made an address giving, in brief, the history of the new church, and concluding with the statement that not a dollar of outstant ig indebtedness re-named. He then delivered the keys into the hands of Senior Elder E. E. Souther, who, in behalf of the session, thanked the Euilding Committee for its faithful and efficient services. Mr. Souther then presented the keys to President Thompson of the Board of Trustees, the legally constituted custodian of the property of the church.

Then followed an offering for the bene
of one of the small mission churches of ti